regiment (Presbyterians) and as they were no longer there this large building remained disused. An honest man, he told me frankly how he hated the exalted standard of living which was expected of him as a Government chaplain. He travelled first-class with a servant, for which he was able to draw a travelling allowance. He told me that the custom of drawing allowances for unnecessary travelling was far too common.

A senior chaplain draws Rs. 1,450 and a junior chaplain Rs.8oo~goo. A bishop, I think, gets about Rs.5,ooo. (Of course, many bishops in India are missionary bishops and nothing to do with Government; their salaries will, no doubt, be much less.) Many chaplains seem to accept the general values of "Anglo-India" and have little or nothing to do with the Indian population. What I have to say in the following section would be fairly true of these ministers of the Gospel as well! But the appalling feature of this aspect of things is that the poor masses of India have to pay for the "spiritual" welfare of English soldiers and this item of expenditure is a "reserved subject," which no Indian Ministers under the Constitution may touch. Surely it is not unjust to demand that, if England wishes to assure the British soldier the "benefits of religion," she should pay for it and not charge it up to the Hindus and Muslims of India!

3

The odd social habits of Anglo-India have often been written about and Pdo not think that there is need to add much to the spate of literature from Thackeray to Forster on the subject.

In the early days of the British occupation civilians took a serious interest in Indian culture. Forced by the exigencies of transport in those days, when it might take six -months